Pacific School of Religion
Berkeley

THE PACIFIC

Pac Theo Sem
Reading Room
2223 Atherton st

VOL. LXVIII. SAN FRANCISCO AND BERKELEY, MAY 23, 1918. No. 21

THE INEVITABLE.

I like the man who faces what he must
With step triumphant and a heart of cheer,
Who fights the daily battle without fear,
Sees his hopes fail, yet keeps unfaltering trust
That God is God—that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love a crust,
Than living in dishonor; envies not
Nor loses faith in man, but does his best,
Nor even murmurs at his humbler lot,
But, with a smile and words of hope, gives zest
To every toiler. He alone is great
Who, by a life heroic, conquers fate.

—Sarah Knowles Bolton.

THE PACIFIC

Established 1851.

PUBLISHED IN THE INTERESTS OF CONGREGATIONALISM AND THE CHURCH KINGDOM.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed)

W. W. Ferrier, - - - - - - - Editor

2716 Hillegass Avenue, Berkeley.

THE AUTHOR OF "THE SIMPLE LIFE" ENTERS INTO THE HIGHER LIFE.

Pastor Wagner, the eminent French Protestant, author of that widely read book, "The Simple Life,"—a book which brought him international fame—died in Paris last week, at the age of 67. Wagner was a man about whom Theodore Roosevelt was very enthusiastic when he visited this country about fourteen years ago. He had been invited to come to the United States this year to speak on war matters, but had to decline on account of failing health. And now he has passed out of the turmoil of life on earth to another plane of existence.

We turn to our bookshelves for a thought or two from Pastor Wagner for the readers of The Pacific. Writing about a dozen years ago on "Our Complex Life," he said: "We must search out, set free, restore to honor the true life, assign things to their proper places, and remember that the center of human progress is moral growth." What is a good lamp? he asks. And the answer is: "It is not the most elaborate, the finest wrought, that of the most precious metal. A good lamp is a lamp that gives good light." And then the application is: "And so also we are men and citizens not by reason of the number of our goods and the pleasures we procure ourselves, not through our intellectual and artistic culture, nor because of the honors and independence we enjoy, but by virtue of the strength of our moral fiber."

In an article on "Pride and Simplicity," Pastor Wagner referred to men of wealth who did not fail to discriminate betweeen the contents of their pocket-books and the contents of their heads or hearts and who do not estimate their fellowmen in figures; and then he pictures those whose pride makes them hedgehogs, wounding everyone whom they touch in any way. In that connection Wagner wrote: "What offends me in this rich man passing in his carriage is not his equipage, his dress, or the number and splendor of his retinue; it is his contempt. That he possesses a great fortune does not disturb me, unless I am badly disposed. But that he splashes me with mud, drives over my body, shows by his whole attitude that I count for nothing in his eyes because I am not rich like himself—this is what disturbs me, and righteously. He heaps suffering upon me needlessly. He humiliates and insults me gratuitously. It is not what is vulgar within me, but what is noblest that asserts itself in the face of this offensive pride. Do not accuse me of envy. I feel none; it is my manhood that is wounded."

In an article on "The Mercenary Spirit," Wagner makes the statement that self-sacrifice enters into all the essential actions of humanity, and he challenges the closest calculators to maintain their position in the world without ever appealing to aught but their calculations. As to the rating as men of ability those who know how to make their "pile," he remarks: "But look a little closer. How much of it do they owe to unselfishness of the simple-hearted? Would they have succeeded had they met only shrewd men of their own sort, having for device, 'No money, no service?' And he concludes: "Let us be outspoken; it is due to certain people who do not count too rigorously that the world gets on."

Observing that the most beautiful acts of service and the hardest tasks usually have little renumeration, often none at all, nevertheless Pastor Wagner's thought was that it is fortunate for humanity that there are always men ready for unselfish deeds and even for those paid only in suffering though they cost gold, peace, and even life itself. As to the oft-heard remark, "It was folly to do the thing," when for unselfish service rendered there has come in return only painful and vexatious experiences, Pastor Wagner expresses the wish for humanity that the number of this kind of foolish deeds may go on increasing.

The world is a richer and a better world because of the work he has been doing many years in France, and now that it has been expedient that he should go away into the land of the spirit, we have no doubt that it will be his to exercise a greater influence in the moulding of life upon the earth than if he had remained here in the flesh. The departed are forever "ministering spirits."

"Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between
With breathings almost heard."

Sir Oliver Lodge, some years ago, defined in these terms the significance of the expression the "Communion of the Saints": "Higher and holier beings must possess in fuller fruition those privileges of communion which already are foreshadowed by our own faculties, the language, and sympathy, and mutual aid; and just as we find our power of friendly help not altogether limited to our own order of being, so I conceive an existence of mighty fellowship of love and service."

We believe that all who pass through this earthly training school as Pastor Wagner passed through it are today influencing and moulding men and women upon the earth, working in and through us for the building of the kingdom of God.

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death.

One army of the living God,
To His command we bow;
Part of His host have crossed the flood,
And part are crossing now."

This sweet-spirited French pastor, whom many in this country have found helpful in his books, has crossed the stream, but only to be more helpful.

Japan has the largest number of Chinese students studying abroad—about 3,000 now. Ninety per cent are in Tokyo.

METHODISTS CALL TO THEIR AID IN A GREAT UNDERTAKING A VETERAN SPIRITUAL LEADER AMONG CONGREGATIONALISTS.

The Rev. Dr. James M. Campbell of Claremont, California, the writer of several of the most helpful books of recent years, is to write, at the request of the Centenary Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, a pamphlet on "The Place of Prayer in God's Plan of World Conquest." These two denominations are preparing for an inspired united celebration of the one hundredth anniversary of their organized missionary work, a work commenced when the denominations were one.

In a letter to Dr. Campbell, in which his aid was solicited, it was stated that the plans include an educational campaign, a program of field activities, and a financial drive on a scale never before attempted; that millions of members are to be reached with the message of Christianity. of triumphs in fields far and near, and brought face to face with a fresh setting forth of the need and opportunity; that millions of dollars are to be solicited for carrying on a world-wide campaign.

The question was: "How can a program involving the calling out and use of such energies be carried through without exhausting the Church? How can the streams of spiritual life and power be released so that reaching the objectives of the Centenary will not only leave the Church permanently on higher levels of vision and power, but also inaugurate an era of unprecedented expansion in the years ahead?" And the answer of those who asked the question was: "The Church must be led to realize the inadequacy of all human resources and to cast itself utterly upon God. Victory is impossible without an enriched life, unwavering obedience and daring faith. The members of the Church must be summoned to pray as they have never prayed before. Intercession must become a new and living power in the Church."

A further statement was: "The Centenary Commission is burdened with a great responsibility and has from the beginning made large plans for spiritual emphasis in the campaign. The joint commission, representing the two Churches, has asked that a Committee on the Development of the Spiritual Resources be appointed, charged with the responsibility of enlisting intercessors, and of endeavoring by every means within its power to increase the spiritual momentum of the Church." This call, it was stated, seems to many the outstanding spiritual opportunity of the hour.

Then came the appeal direct to Dr. Campbell: "The committee has ventured to place the matter before you at some length because your co-operation and help are earnestly desired. Could you prepare and send to us for use in the Church press or for publication in pamphlet form, an article on some phase of the subject? An early receipt of your manuscript would be appreciated, but rather than not to have a contribution from you the article will be welcome any time in the next six months."

The letter was written last December. The manuscript is in the hands of the publishing committee; it will appear soon in pamphlet form and will be circulated by the tens of thousands.

From the time when more than twenty years ago Dr. Campbell sent forth that exceedingly helpful book, "The Indwelling Christ," he has had thousands of readers all over the land who have welcomed heartily each succeeding book written by him, and they number not less than ten or twelve. Twice in recent years has he written a book on Prayer; but there is room for more, as the letter from which we have quoted shows.

CHRONICLE AND COMMENT.

Because of exceptional service in the work of the Y. M. C. A. among soldiers, Gipsy Smith has been made by King George a member of the British Empire Order.

The drain of the war on educational institutions was apparent at the University of California Farm School at Davis this year, only 16 young men being graduated.

Among the persons who have made good in the war are the London "East End loafers." The war has given them a job—has made them for the time being men among men.

Mr. Howard S. Chang, secretary of the Chinese Y. M. C. A. at Tokyo, says that "the Japanese returned students are exercising a tremendous influence in China." A Chinese

Eight times as much beer was made in the nited States last year as was made in Germany. The people of this country have merely entered upon what will be required of them for the winning of the war.

Word comes from India that the war has unsettled men in their religious convictions. Bertha Conde says in an article on "Student Movements in Other Lands" that it is a very serious problem to some of them.

There are, apparently even in this enlightened age, persons who believe that a man has done his whole duty and made a success in life if he slips through the world so as to escape "the wrath of God" in the life beyond.

It has been remarked that "it's hell to be poor." It may be also that "it's hell to be rich." A New Testament parable has something to say on this subject and all through that old-time book of life there is much on the danger of riches.

It is said that 1,200 boys began the cigarette habit last year. Dr. David Starr Jordan of Stanford University has stated after much study of the matter that a cigarette boy of sixteen rarely becomes a man, that he falls like a wormy apple.

An English farmer's cow kicked over a pail of milk, the pail was refilled with water, this was poured into the milk can along with other pails of milk and the mixture sold for the pure product. The farmer sought to justify himself because of the mishap, claiming it as an honest attempt to prevent waste.

Drinking and drunkenness on the part of women in Ireland is increasingly prevalent and alarming of late. One mother of three children stated recently in court that if whisky were five dollars a glass she would have the whisky if she had the money. Not long ago a soldier home on leave from the battlefront exclaimed, "Would to God that I had died in France." His wife was found by him in prison because of drunkenness and consequent neglect of their children.

One of the army divisions sent from the United States to France contained 5000 Indians. "Indian Joe," a full blooded Sioux, is in New York recuperating after being wounded. He said in a talk one day last week in a War Savings Stamp campaign: "The Indians are fighting for the land the white man took away from them, and you ought to fight for your country. You go to the theatres and have a good time, little thinking of the boys 'over there.' Some of you hardly know we are at war."

At a recent conference of Baptists in Boston the Rev. Dr. Cortland Myers presented a resolution providing for

exclusion from membership in the conference of any pastor who invited a Unitarian to occupy his pulpit. The resolution was voted down; the conference, however, reaffirming "unqualified belief in the deity of Jesus." There was at the same time a statement affirming belief in freedom of thought and a declaration that "for centuries Baptists have been passionate advocates of religious democracy in its purest form."
education.

There are more than 4,000 Chinese children in the various schools of Hawaii. The number in the high schools and academies is about 400. Chinese young women teachers in the public schools in the islands number at least 125. Chinese fathers insist that their children go to Chinese schools even at the sacrifice of their American instruction. So, in the morning they go to the public schools where they remain until two in the afternoon. Then, a few minutes after two, they are sent to Chinese schools where they remain until five.

The word "Chinaman" should not be used for Chinese. Millard's Review, a Shanghai publication, says that it is as unpleasant to the Chinese as "Americaman" would be to an American. For the same reason the Review says, don't use the word "Jap." Say "Japanese." And here is another good "don't," especially so for tourists: "Don't try to make people believe that you know all about China just because you have visited Chinatown in San Francisco, Shanghai, or Hongkong." And here is another: "Don't call China a heathen nation."

Word comes from England that the spirit of criticism of the churches in the women's colleges is more vigorous than ever before; and it is stated that "either the churches will absorb the younger women into their life, giving them an opportunity to express their idealism in forms of practical service or there will be in the near future a breaking away of educated women from organized Christianity on a scale at least equal to what has already happened in the case of the men of the country." There is said to be a growing hope and belief in Christianity, but a growing dismay at the inffectiveness of the churches.

At the University of Oregon it was considered impossible to find time in fraternities for religious study classes, until it was suggested that the fraternities postpone for half an hour their house meetings on Monday evenings. And now according to a statement in The North American Student, six of the eight fraternities have study classes before the house meetings. It is stated that the aim is to double the mission fund at Oregon University. The money is sent to the Congregational Mission College at Marash, Turkey, where James Lyman, formerly General Secretary of the University of Oregon Association, is in charge of physical

The Unitarians have 32 church organizations and six preaching stations on the Pacific Coast. There are 29 church buildings. Two of these churches are in British Columbia—at Victoria and Vancouver. Four are in Washington, four in Oregon. Two of those in Washington are in Seattle, one in Spokane; one in Bellingham. The Oregon churches are at Portland, Salem, Eugene and Hood River. The California churches are in Alameda, Berkeley, Eureka, Fresno, Hanford, Hemet, Kerman, Long Beach, Los Angeles, Oakland, Palo Alto, Pomona, Redlands, Reedley-Dinuba, Richmond, Sacramento, San Diego, San Francisco, San Jose, Santa Ana, Santa Barbara, Santa Cruz, Stockton, Woodland.

She wasn't prepared! A talented and attractive young woman was engaged to furnish the musical program at a Y. M. C. A. entertainment at one of the army camps. One who was there writes: She sang every new ragtime song written since the war began. She sang in a lilting, rollicking way everything from "Round Her Neck She Wore a Yaller Ribbon" to "Good-By Paw, Maw, Mule, Etc." Then she smiled adorably and said: "Now, boys, call for any song you like and I'll sing it." What would you suppose they asked for? The first request was for "Perfect Day." She didn't have it. The next was for "The Rosary." She couldn't sing it. Someone asked for "Mother Machree." That was not among her many music sheets. She had come to sing for soldiers, miles away from their homes, yet had brought none of the songs they had learned and loved in those homes."

The call is for 25,000 Red Cross nurses by the end of 1918—5,000 being needed by the end of this month. There are approximately 8,000 in the army and navy service now. A statement by General Gorgas reads: "Every day in the headquarters of the American Red Cross, in Washington, groups of trained nurses are being mobilized for military service for the cantonments at home or the war hospitals abroad. They are called like soldiers and respond like soldiers. The country is leaning upon them as heavily as on its fighters. For the United is now fully awake to the realization that an adequate nursing force is just as essential to victory as adequate infantry or artillery or fleet. So keen, indeed, is the realization that every man and woman is involved. The Government is calling on the general public to do its share—to make the sacrifices, fill in the gaps, and promote all public and home health measures, to release the trained nurse for war duty."

The first county to put up a bronze tablet of the Ten Commandments on its courthouse was Alleghany County, Pennsylvania. The International Reform Bureau started a movement recently to have these tablets placed on a variety of public buildings. In an address at Pittsburg, Dr. Wilbur Crafts, the Reform Bureau secretary, said: "This is the first instance, so far as we know, that a courthouse has displayed its real cornerstone, laid by Moses twenty-five hundred years ago, and again laid twelve hundred years ago when Justinian began the first code of modern civilization with the Ten Commandments and other related passages from Exodus. Never so much as in this war, in which one side has torn laws in pieces, as 'scraps of paper,' do we need to keep law as the alternate of war before our people. Napoleon said in substance, 'Morale is three times as important as munitions in war.' And what is 'morale'? As the name implies, it is an outgrowth of 'the moral law,' as the decalogue is called. It is the faith and hope and courage of an army and a people that believe this world is not flying unguided in space, but is God's world, controlled by a wise and loving providence, who overrules the plots of bad men for the good of the race."

Last week, after an absence of five years, Mr. James A. Moore, a man who for a quarter of a century had prominent part in the development of Seattle into one of the great Pacific Coast cities, returned to that city and had immediate royal greeting from hundreds of old friends, many of whom met him at the depot, word of his coming having preceded him. The Post-Intelligencer devoted large space to Mr. Moore the day after his arrival, stating that friends predict that he will again take residence in Seattle, and that if he does, "There will be a repetition of the wonderful career which gave to him the distinction of being one of the greatest builders the West has ever known." Mr. Moore says of Seattle: "This is to be a second Clyde. It is to be the ship-building center of the western world. Within ten years it is conservative to say that Seattle will reach a population of 1,000,000, and will take her place

among the great cities of the world. While living in Seattle, Mr. Moore was a member of Plymouth Congregational Church, and a liberal supporter of all church interests. statesman is quoted as saying that at least one-third of the members of China's former parliaments were returned students from Japan, and that many of the influential men in provincial assemblies were educated in Japan.

"Frontiers of Freedom" is the title of a new book which contains the speeches of Secretary of War Baker. In a Chautauqua address early this year, Secretary Baker said: "Every man in America is interested in this war; it is not the war of the people in Washington; it is not the war of the people in the army; it is the war of every man in America. * * * This war is the greatest thing that we have been privileged or will be privileged to see and help in." In addressing the City Club of Boston, Oct. 25, 1917, he said. "When we are thoughtless about it, we think of this war as being fought in France. Why, it is being fought in Boston, it is being fought in Cleveland! It is being fought in Seattle, and in Waco, Texas. We think of it as being fought by these army officers and the men in uniform in the other countries. It is being fought by you. * * * It calls on each of us to do our utmost in order that it may be successfully and speedily brought to an end. I am mightily interested in bringing this war to an end. But I have no reference whatever merely to having it stop." In an address in Cleveland he said: "There isn't a man in America who has inherited any of the spirit of the founders of this Government, or caught any of the inspiration of liberty and freedom; there isn't a man who loves his children and wants them to have a chance, who does not believe that this war must be fought to a finish. By that I do not mean fought to an end, but fought to a finish, and that finish must be absolute victory over any power existing in the world that can visit another such catastrophe upon the human race."

MY PEOPLE OF THE NORTH—THEIR PRESENT CONDITION AND WHY! THEIR FUTURE POSSIBILITIES AND WHY.

An Address Given at the Annual Meeting of the Northern California Congregational Conference, by the Rev. H. M. Bowman, Pastor at Fort Bidwell.

When you hear that every Indian has an allotment of 160 acres and also hear that all of them in our country are destitute, unless you are well acquainted with the situation you will find it difficult to reconcile the two. But, about twenty years ago, "Behold, a sower went forth to sow," and he sowed Indian allotments. As he sowed, some of the allotments fel upon stony ground where the was not earth enough to sustain a spear of grass. Some fell on perpendicular ground which, if you would cross, you must provide yourself with an extension ladder. And some fell upon dry ground where a horned-toad would die of thirst. Some fell upon snowy ground from which the snows of late spring have hardly disappeared to give place to those of early fall. Here and there by some blunder of the sower, an allotment fell on faily good ground. This, I think, will in some degree, explain the destitution of an Indian who is a land-owner. One hundred and sixty acres of worthlessness furnishes no insurance against destitution.

There is but one industry in our country—stock-raising. During the busy season on stock ranches, our Indians are employed, but during most of the year they depend upon odd jobs, such as wood-cutting or sage-brush grubbing. The women wash for white families. Living there is high and the fare of the average Indian is camp bread and very weak coffee three times a day.

Added to their poor land and poor income from labor, is the consideration of poor management. Susie, desiring to be civilized, and having received some money for building stone found on her allotment, bought a phonograph. It is a very small, squeaky affliction, which, if a white person would have at all, he would not give over five dollars for. I asked Susie how much she paid for it. "Forty dollars, was her answer.

Another serious phase of our problem is their diseased condition. Over eighty per cent of them have trachoma, which, if let go, finally robs them of their sight. This, you will remember, is not a disease native to the Indian, but supposedly a heritage left them by the soldiers stationed there many years ago. There was a time when by actual count, twenty-five per cent of our old Indians were blind. They are loath to take treatment of the white doctor because for trachoma the treatment is necessarily long and very painful. Added to this is their doubt as to its efficacy.

There is considerable tuberculosis in various forms, though not so prevalent as in some other tribes.

Diseases due to ignorance or vice are dreadfully widespread.

In all their illnesses the white doctor has comparatively little chance to help them. Since all disease are due to evil spirits, naturally the Medicine man is more likely to control the situation than the white doctor. However, they seem to have considerable confidence in the missionary. I suppose they think, since he is the "God-man" he ought to be able to put up some resistance to evil spirits. We have found castor oil to be the mortal enemy of many "evil spirits" and is quite harmelss in case the patient drinks the entire bottle.

Morally, they are most degraded. In their passage from the old to the new, they have ignorantly adopted the white man's vices, in most cases overlooking his virtues.

For nearly half a century they have been a prey to the most degraded class of white men.

They are very slow to adopt Christianity, which is in part due to their very limited understanding of English thought or expression. Furthermore, Christianity is the religion of the white man, who is the cause of most of their mutiplied miseries. They have not yet learned to distinguish between a p-r-a-y-i-n-g white man and a p-r-e-y-i-n-g one.

A man was once talking to old Chief Ocheho who was blind and of course in perpetual want. He thought to comfort the Indian by telling him of the many good things in the After life. Said the chief, "You think white man go there "

"O, yes," answered the would-be comforter.

"I no want go there," objected the Indian, "white man take everything."

They have been and are yet, to some degree, a religious people. Near most of the camps is what is known by the whites as the "sweat house." This is the Indians' house of prayer. It is made by sticking large willow switches into the ground in a circular shape and bringing them together at the top, where they are tied. Over this, blankets or some other covering is spread. A small pile of heated stones is placed inside. The Indian, having disrobed himself, enters with a vessel of water and kneeling dips the water up with his hand, letting it fall on the hot stones, and as the steam rises chants his prayer, beating himself the while on the breast. His chant increases in earnestness and rapidity, rising higher in tone. He be-

comes vehement, fanning his emotion to a frenzy, his mad chant continuing until it becomes more of a growl than a chant.

But have they any future? This depends. When I went to these Indians nearly five years ago I was told "They are a dying out proposition," which I found to be true. II had never seen such degradation, disease and destitution as I found there. Truly it looked like a "dying-out proposition," and I am not yet sure that it is not such. But I then felt and do yet that part of our task is to defeat this "dying-out proposition," and save these people if possible.

The question may occur to someone, "Are they worth saving?" I answer if they are not worth saving, the least we can do to rectify the wrongs of our fathers, the lightest penalty we can pay for their crime, is to make an honest effort in behalf of these wronged people.

But I believe they are worth saving. Their average size is above that of the white people. You will find no finer babies than among these people. Their little bodies are models of perfection. They are built like pugilists. Physically they are worth saving.

The Paiute is, for the most part, quiet and reserved, this often being mistaken by the whites for dullness. But this retiring disposition is not remarkable when you remember that for half a century he has been but an "Injun," with all the contempt that term implies, to white men, many of whom were his inferior both in morals and intelligence. But the Indian thinks and he has as sublime a scorn for his inferior "superiors" as could well be imagined. But he enjoys this scorn in the silence of his own soul and you will get no hint of it unitl you have established yourself in his confidence. When once you have done this you will be amazed at his mental machinery.

The Paiute is artistic, has a keen sense of humor and is not without his wit. Yes, mentally they are worth saving.

To convince you—if you need convincing—that they are worth saving morally and spiritually, I would like to bring before you one sample of a Paiute Christian. Could you see him tried and tested as I have; could you see him standing alone among his people, smiling at the keen pointed shafts of ridicule that an Indian is so expert in sending, yet for the most part commanding a respect and almost reverence shown to no other in the band, could you see him sacrifice and with such willingness—even sacrificing his personal safety, for the sake of uplifting his people and bringing the to Christ, could you see the confidence reposed in him by the whites, you would agree that they are worth saving.

When I have looked at our one Christian Paiute and compared him with many far wiser than he, I have thought of the fable in which the wolf chided the lioness for being mother to but one offspring, and she replied, "Yes, one, but a **lion.**" So I have often been made to say within myself, "One, but a **Christian.**"

There is but one hope for these people and that is in persistent missionary effort. But, teaching a Sunday school class and preaching a sermon to them once a week and making a fastidious call here and there will accomplish little. The missionary must roll up his sleeves and maybe stop up his nostrils; he may have to put on colored glasses and buckskin gloves, but a practical Christianity—one that does not falter before filth, that does not weary with work, that does not fear to fight for justice is the ony hope of the Paiute. A missionary must have a charity that will cover a multitude of sights and smells. He must mix with them daily, he must have a ready hand to relieve suffering, he must sit beside the sick and dying, he must be as nearly as possible, "A very present help in trouble."

But this is not hard. I remember the first time I looked at that congregation of children with such bright eyes and dark souls, that God poured a great love into my soul for them that has never leaked out, for—

I saw them in their pride of long-forgotten years,
Strong, brave, self-reliant,
Fearless of war-whoop, heedless of woman's tears,
Erect—proud—defiant.

I saw the Pale-face tread their lonely forest glades,
Daring,—undaunted,—deathdealing,
While one by one the great chiefs low were laid,
Grim—unmoved—unappealing.

No more the war-dance breaks the silence of the dell,
Fierce,—frenzied,—mad,
Only the wail of death awakes it from its spell.
Wild,—weird,—sad.

I saw them grope toward the light with mute entreaty,
Helpless,—hopeless,—blind,
And lo! there stands the Christ with hands outstretched in pity,
Pleading,—patient,—kind.

Now friends, what we need up there is a shelter under which we may teach them the better way. We are not asking for much,—a thousand dollars I believe would do it. We ask you to help us, this is the least we can do toward the defeat of this "dying-out proposition."

TWENTY-SECOND ANNUAL MEETING OF SOUTHERN CALIFORNIA CONGREGATIONAL CONFERENCE

The meeting was in the attractive city of Pasadena, in the First Congregational Church; and pastor and people gave royal welcome to the several hundred persons in attendance,—causing many to wish they might tabernacle longer in their beautiful and hospitable city.

The attendance was the largest in many years—perhaps the largest ever. The registration of delegates and of persons other than delegates, but in quite constant attendance, was approximately five hundred. From about ten in the morning; on through the afternoons and evenings, the spacious auditorium was well filled, and at various times the seats in the gallery were largely occupied.

There was marked interest and enthusiasm as the well-arranged program was carried out.

Evidently Southern California Congregationalists in large numbers care to have direct, personal, careful, participation in their "Commonwealth in the Making," for the forenoon given to the reports of the officers had excellent attendance. We give in the main in The Pacific this week the report by Superintendent Kenngott, and some excerpts from that of the Assistant Superintendent.

The report of Mr. Wilcox, the treasurer, showed receipts to the amount of $55,317.85. The budget for the new conference year is for $65,000.

It was the intention to give some notes taken of the papers and addresses and discussions thereon. but The Pacific is at this writing found more than full this week, and that idea has to be abandoned. Some mention will be made next week of some things necessarily passed by this week.

List of directors chosen this year and conference committees appear this week.

The moderator for the new conference year is the Rev.

E. E. Day of Whittier. Assistant moderator: Mr. A. J. Crookshank of Santa Ana; scribe, Rev. H. D. French of Los Angeles; assistant scribe, Rev. H. F. Burr of Hawthorne.

Whittier is to have the next annual meeting. The preacher: Rev. Carl S. Patton of Los Angeles. Alternate: Rev. George H. Andrews of Los Angeles.

The sermon this year was given by the Rev. Horace Porter, for many years pastor at Riverside, now the mayor of that city. Subject: "The Transforming Power of Leadership." The text: "Behold I make all things new."

ANNUAL REPORT OF THE SUPERINTENDENT OF THE SOUTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

Presented At The Annual Meeting in Pasadena, May 14, 1918 by George F. Kenngott, Superintendent.

An aged literalist, who believed in the equal value of all Scripture, was wont to say that he derived great profit from the Books of the Chronicles with their record of the ancient worthies who were born, lived and begat, who did evil in the sight of the Lord and were gathered unto their fathers, because the monotonous repetition impressed him with the mortality and fallibility of his own sinful nature and drove him to serious meditation upon the error of his ways and the need of bringing forth deeds meet for repentance. I hope that this annual report of the work of our Conference will rouse us all to larger and nobler endeavors and that, the facts briefly told, as to spiritual and financial progress, may have for us a real value as they are interpreted in terms of life.

Number of Ministers, Churces and Members.

We number one hundred and twelve churches, a decrease of one in 1917, having added two,—Armenian Gethsemane in Los Angeles, and Nuevo, and lost three, by vote of ecclesiastical councils called to consider the matters,—Los Alamitos, Mentone and Spring Valley. These three churches had long ceased to exist, but no sooner had the several councils pronounced these churches dead than two of them showed signs of resurrection with new faces. Long Beach Church plays the part of Big Brother to Los Alamitos and Redlands to Mentone, with Sunday Schools in both places and the likelihood of missionary work for the large colonies of Mexicans in both communities under the direction of Rev. A. B. Case. Because of the proximity of the La Mesa Central Church to Spring Valley and La Mesa Heights, the people in these two places will be cared for religiously by the La Mesa Church and pastor. Indeed, with the increasing ease and cheapness of transportation, through the wide extent of the electric roads, the public and private automobiles, it will be advisable and possible to eliminate some churches and to unite others in the interest of both efficiency and economy.

At the beginning of the year, these one hundred and twelve churches had ninety pastors, of whom two were installed and eight were recognized by council. Twelve churches were then vacant, but now nearly all are supplied with pastors. We number two hundred and six ministers, many of whom are retired or in secular pursuits. The call for men in army and navy, the Red Cross and the Y. M. C. has made it increasingly difficult to get young men in our pastorates. In the last five years we have received but one young man in our ministry, who has been nurtured in our own denomination.

The churches received on Confession of Faith eight hundred and fifty-three and by letter eleven hundred and sixty, a total of two thousand and thirteen, as compared with two thousand, two hundred and ninety-three in 1915 and two thousand, two hundred and nine in 1916. The removals were one thousand, nine hundred and fifty-three, of whom one hundred and ninety-three were by death, eight hundred and sixty-three by dismission and eight hundred and ninety-seven by revision of the roll. We still have too many losses by revision of the rolls. Closer pastoral supervision, a quick following up of the removals, letters of introduction to other pastors for persons moving elsewhere, would save many to our denomination who otherwise are lost, strayed or stolen. The net gain in church membership last year was only sixty. We need deeper personal piety, a more intensive and extensive evangelism and a more thorough, well-ordered, persistent religious education. Of adults, 309 were baptized and of infants, 314,—a total of 523. Ninety-two churches reported 11,849 families under their care. The Sunday Schools report a membership of 17,385, a gain of 191 during the year. If the church is to grow through Christian nurture, the Sunday School should have more than one and a half persons per family on its roll. Eighty-four young people's organizations reported 3,005 members, a decrease of eighty-nine. The Y. P. S. C. E., the child of the Congregational Church, should be more closely related to the Church as it seeks to train the young people for service and leadership in the church.

Expenditures for Various Purposes.

One hundred and six churches report an expenditure of $245,796 on current expenses; one hundred and one report the value of the church property at $1,839,720; eight report invested funds amounting to $32,106; three report debts amounting to $178,898; one hundred and three report salaries amounting to $117,069; thirty-four report missionary aid amounting to $8,875, making a total of $125,944 for salaries, an average of $1,554 received by the eighty-one pastors serving these churches. But the average is raised by several large salaries. The normal salary is much less. The salaries of several of the pastors have been increased, and many more should be, not alone to meet the high cost of living, but to compete with the salaries offered by the Y. M. C. A. of $1500 to $2100 and expenses. During the year the home expenses have increased $9,453, the value of the property $28,650, and the amount of debt has been decreased $52,508. The undenominational gifts have increased $2,999, while the Congregational gifts other than to the National Societies decreased $6,089. As a denomination we are very generous in giving away our money and often our schools and churches to other denominations. "Self-centered appreciation is the primal law of life" and our denomination needs more of that appreciation of the worth of its democracy, which requires for its development more money and men. "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel," said Paul to Timothy.

The financial report is, on the whole, encouraging, in spite of numberless appeals made to our people from all sides, especially for Liberty Bonds, Y. M. C. A., Red Cross, Armenian Belgian and Servian Relief, and the Sunday Evangelistic Campaign. The gifts to our regular benevolences for 1917 have exceeded those of 1916 in practically all cases, the total gain being over $3000,—a gain of about six per cent. If we add to the gifts of the churches to the seven societies and Conference expenses, amounting to $54-317.85, the gifts to the Congregational Church Extension Society of Los Angeles, amounting to $7,182.22, as we should, even though they do not count on the general apportionment, we have a grand total of $61,500.07, the largest in the history of the Conference, surpassing the banner year of 1912, when economic conditions in Southern California were at the very highest level and an especially large gift came from Mr. Nathan Blanchard, whom we greatly miss for his own sake and his work's sake.

In co-operation with the other denominations, we are pledged to avoid over-lapping and over-looking, so that our churches are assured that their gifts will be spent wisely and never wastefully. We have enlarged the sphere of our Mexican Mission, employing Rev. A. B. Case, Rev. H. M. Bissell and Rev. E. Soto for evangelization of the Mexicns in Bkersfield, Pomona, Ontario, Chino and other uncultivated fields.

For the first time in several years, we closed the year without a deficit in the Conference Expense Account, although we began 1917 with a debt of $527.26 for current expenses and $1,286.60 for National Council dues. Wiping out this ancient indebtedness gives us courage! Now, if all the churches will pay the six per cent of their apportionment at the beginning of the year, there will be no deficit in this account for 1918 and all will be relieved of the usual plea for contributions to this fund. Already several of the churches have paid their 1918 apportionments for this item in full, and I wish that it could be made unanimous!

The aggregate of the gifts looks large and gives us courage for still large giving. Yet, an average gift for all our denominational societies of less than one cent a day per member is disconcerting, we are still unprofitable servants, for the ability of our Congregationalists must certainly be beyond that figure, which is far below the average of the denominational gifts of other bodies in Southern California. We believe in democracy in church and state, we are proud of our noble inheritance, we have our spiritual fathers, those brave Pilgrims who crossed untried seas to

worship God according to the dictates of their consciences, heroic souls who had no place in their philosophy and religion for autocracy in church or state.

Half-Way Measures Will Not Suffice.

And, now, the inevitable conflict rages between autocracy and democracy in world politics. If democracy is to win in church and state (and win it must), it must mobilize and utilize all its resources. Half-way measures will not suffice. Our churches need to raise their missionary giving beyond one cent a day per member, not alone because of the great need and opportunity for larger missionary endeavors, but because the churches themselves need to give and give again for their own souls' sakes. Said the Wise Man of old: "There is that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty." The churches must continue their work at high speed, the pastors should have adequate salaries for their largest efficiency, the missionary societies should be encouraged to enlarge their fields of service by increased gifts, not for themselves alone, but for the extension of the Republic of God, for the glorification of His Name, and for the maintenance of our own National Government and all that it represents throughout the world of that spirit of democracy which gives to every man the fullest and freest opportunity for self-expression and self- realization. No President of the United States ever made more and larger appeals to the churches than Woodrow Wilson, who in his ideals as presented in his state papers represents the real, Christian democratic genius of America, at its best.

If the manhood of America is to be given its fullest and freest opportunity for self-development, if each man is to be himself and not a poor duplicate of another, if our statesmen, our soldiers and sailors, if every last and least man of us is to have the right to himself, a right never transferable nor negotiable but always realizable, then our whole democracy, our whole humanity must be shot through with moral and religious fire, which proceeds from the altar of God. If our national life is to be maintained at the highest level of Christian idealism as well as economic efficiency; if the red, white and blue is to have and hold the white, pure white and not drab or black, through the blood-red sacrifice and deep blue loyalty of all our citizenship; if the men over the seas and on the seas and under the seas, on land and in the skies, are to be the modern Crusaders of a great Faith and a mighty Republic which loses itself for the weak and down-trodden, then, indeed, truth must be triumphant, the Cross must be uplifted and the Church of the Living Christ must be in tune with the Infinite. The third line of defense must be impregnable in order that the first line may be invincible.

Efforts to Decrease Ecclesiastical Competition and Churchly Inefficiency.

Two great movements make for the increased efficiency of the church in this changing order. The rallying 'round the flag, the commingling in the trenches of the representatives of many races and diverse sects, the co-operation for a common, great cause, of all varieties of religious experience and all degrees of mental and religious alertness and education, make it impossible for sectarianism and denominational narrowness and ecclesiastical gimcracks to rule in army and navy. Life is too serious, the immediate task too great and engrossing, to permit nice distinctions as to the pronunciation of Shibboleth and Sibboleth, or as to whether man can worship God better at Gerizim or Jerusalem. As the men of manufacturing Massachusetts and agricultural California live and fight together in the common trench, as Catholic and Protestant, Methodist and Congregationalist, think and feel together in their devotion to a great cause, therefore, they will not tolerate denominational rivalries, ecclesiastical competition and churchly inefficiency on their return. If the church and the ministry, like Peter at the trial of Jesus before His crucifixion, have been warming themselves at the fire place during the crucifixion of our humanity, the men of action and the modern crusaders will demand, after their great sacrifice has made a new world, that the church and ministry, like Peter after the resurrection of our Lord, shall see the fire of coals and bread by the shore of Galilee's calm waters and shall bear their risen Lord saying to them as to Peter of old. "Feed my lambs, feed my sheep." We shall keep the fires burning, the fires of love and loyalty, of faith and hope, of belief in God and eternal life, and not the flames of bigotry, prejudice and hate.

And, likewise, the economic pressure at home, the incessant call for men and more men, in rank and file, on quarter deck and submarine, in Y. M. C. A. and Red Cross, together with the repeated calls for money and more money, for Liberty Bonds, Y. M. C. A., Red Cross and Armenian Relief, will compel the churches at home to unite, federate, co-operate, to die if need be for the glory of God and the strengthening of the things that remain. Much has already been done in this direction through the organization of the Denominational Superintendents, who have met monthly for a year and a half, representing a dozen denominations, pledged to avoid over-lapping, over-looking, duplication and waste. Not only have fine principles been adopted and high ideals expressed, but these have become operative. Several communties have already been saved from denominational rivalries, and both men and money have been conserved by the establishing of one church with denominational affiliation, and the withdrawal of other denominations in communities hitherto over-churched.

As an example of the most recent case of this kind, a religious canvass was made at Seeley in the wonderfully productive Imperial Valley, where two rival organizations, a Methodist and a "Union" church, divided the field. The canvassers, representing four denominations, called on every family, seeking answers to these questions: (1) Your present denominational affiliation; (2) Your first choice as to denomination for a community church; (3) Your second choice, and (4) How much will you give for its support. While only six of the fifty-three families convassed were Congregationalists, eighteen preferred the Congregational Church to serve the community, ten voted for it for second choice and nearly $800 were pledged by the people without knowing what denomination would establish the work. The Denominational Superintendents voted, therefore, unanimously to request the Congregational Conference to give supervision to the religious work and church life of Seeley and our directors have assented. This responsibility requires of us both money and the man, but it is the sensible way to carry on church activities. In like manner, the religious care of a thousand people at Point Fermin, San Pedro, has been turned over to us, though there is only one Congregational family in the community, and the Long Beach church has agreed to become the Big Brother to that new and growing field.

In the way of federation, the Disciples and the Congregational churches of Rialto have joined in the support of Rev. W. T. Butcher, formerly pastor of the Congregational Church at Abingdon, Illinois; and the Congregational and Presbyterian churches at Monrovia have united as one congregation, worshipping in the Presbyterian Church under the pastorate of Rev. Henry A. Fiske, Presbyterian. In all these cases, each church preserves its identity, continues its corporate existence, holds title to its property, has affiliation with its own denomination and contributes to its own missionary societies.

In several instances, men and money have been saved, and at the same time the efficiency increased by having a joint pastorate for two or more fields. For example, Compton and Willowbrook, two miles apart, on the Long Beach car-line, formerly served by two pastors at salaries of $600 each, including missionary aid, are now served with entire satisfaction to both churches by one pastor, with a salary of $1,100 and parsonage, including only a small missionary grant. Likewise, Etiwanda and Rincon, twenty miles apart, are served by one pastor with a salary of $1,200 and parsonage, without missionary aid, thus saving the Conference about $250 a year. Lawndale and Athens are served by one pastor In Kern County, two pastors serve six churches, three each, and in San Diego County one pastor ministers to two churches and five communities.

This saving permits us to enlarge our missionary work where it is especially needed, among the Mexicans who number 150,000 in Southern California, of whom 75,000 are in Los Angeles County alone. Our denomination must play its part, so long neglected, in evangelizing these neighbors of ours. We now have a fairly adequate program, though we are in need of much larger funds, to carry it on and give adequate support to our faithful missionaries among the Mexicans.

Denominational Democratization.

In the interests of the democratization of our denominational activities, the directors of the Conference have direct responsibility for the Home Missionary work, collecting and appropriating all the funds and giving five per cent of the receipts to the National Congregational Home Missionary Society. To carry on this work with any degree of adequacy we need at least $20,000 as the full thirty-two per cent of the total apportionment of $65,000. Also, the Ministerial Relief Funds are administered directly by the Conference, which gives twenty-five per cent of the receipts to

the National Society. The two per cent of the apportionment is entirely inadequate for the calls for aid. We should have a sufficient income to give service pensions to our soldiers of the Cross. And, recently, we have assumed direct responsibility for Sunday School Extension. At the last meeting of the National Council, the Congregational Sunday Echool Extension Society was incorporated to continue the missionary enterprises of the Congregational Sunday School and Publishing Society, while to the Congregational Education Society was committed the field of religious education. The Publishing Society, to be known as the "Pilgrim Press," no longer appeals for missionary gifts, but is strictly a business concern. We need to enlarge our gifts for Sunday School Extension if we are to cope with the problem and meet the opportunity of establishing Sunday Schools in city and country, which are not expected to eventuate into churches. The Home Missionary Society should limit its field to the establishing churches and the Sunday School Extension Society to the establishing and support of mission Sunday Schools. Half of the salary and expenses of the General Missionary, whose labors are divided about equally as to time and effort among the missionary churches and the Sunday Schools, should come equally from these two home missionary departments of our Conference. After thirty years of faithful service as missionary of the Congregational Sunday School and Publishing Society, Rev. H. P. Case will continue his precious ministry, as Missionary Emeritus of our Sunday School Extension department, with a service pension from the Ministerial Relief and the Sunday School Society, national and local. Five per cent of our gifts will go to the National Society. Children's Sunday, the second Sunday in June, for which a special service has been prepared, affords a fine opportunity for generous gifts to our local and national Sunday School enterprises.

Field of Religious Education Needs Special Cultivation.

The great field of religious education needs special cultivation. Our denomination has always prided itself on its educated ministry and its intellgent constituency. We have done much, perhaps more than any other denomination, to establish schools and colleges, from the days of the founding of Harvard University, named after a Congregational minister, John Harvard, with its motto of "Christo et ecclesiae," to our own beloved Pomona. But, what boots it to have colleges and universities, if we do not train up a body of boys and girls in the nurture and admonition of the Lord, who will go out from our churches and Bible Schools to fill the college halls with Christian youth? Time and the spirit of self-restraint forbid my expatiating upon this greatest need of our times. Because the public school does not include religion as a primary factor in education. it behooves our churches to occupy the field of religious education, though, for myself, I do not like the adjective, for education to be real, genuine, thorough must include the demands of culture and vocation, ethics and religion, hands, eyes, ears, heart, mind, soul, will. The old Latin motto, "Non scholae sed vitae discimus," means that education is not for school but for life, not of this or that particular faculty or for this or that purpose. Education is of the whole person that he may realize himself fully in the social and universal order.

Our Publishing Society furnishes the most up-to-date graded lessons, all sorts of devices for teachers and scholars, yet many of our churches use other publications less worthy, or still worse use scarcely any in a thorough, consistent, scholarly manner. The scholars and teachers come late to the school and often poorly prepared, the lesson period is continually shortened and interrupted with all sorts of distractions, teachers' meetings are seldom held, normal classes for teacher training are almost unknown, and the members of the Sunday School pass out as of the school were a thing apart from the church in whose services of worship the children are seldom seen. We need a director of religious education who will go about among our Bible Schools with helpful suggestion, with faith and courage. My own custom is always to visit the Sunday Schools as I go about among the churches and to give such help as I can. In my pastorate, I found the work of religious education especially interesting and rewarding in Christian Endeavor, Sunday School and Church. The Congregational minister of New England is called to be the "pastor and teacher" of the church, and the responsibility for the ordering of religious education in his church and congregation rests largely upon the minster.

Churches Urged to Pay Pastors Promptly.

Our pastors are almost to a man unselfish, altruistic, deeply interested in the welfare of the churches they serve. The trustees and treasurers of these churches are, for the most part, earnest laymen, who give freely of their time and money, receiving no compensation for their services. When the minister is called to the pastorate of the church, the pastor and the church as a corporation enter into a business contract, which both parties should see is fulfilled. Many churches, however, both missionary and self-supporting, do not pay their pastors at all regularly, and the pastor's vacation of a month, which is needed for his highest efficiency, is often curtailed or else taken by his furnishing of supplies for his pulpit. It is bad for both church and pastor to have the salary paid irregularly and to have the payment so long deferred that the minister becomes worried, unable to pay his bills, and unfitted by anxiety for his service. Meanwhile, the church becomes discouraged by the financial burden, trustees complain, and the end is inevitably the resignation of the pastor, entailing a heavy indebtedness for his successor. I know of scarcely a church that could not pay its pastor an adequate salary and pay it promptly, if a thorough every person canvass were made early in December, and then, which is quite as important to have the trustees or their duly authorized representative, collect the pledges promptly. There can be no revival of religion, no deepening of the spiritual life, so long as churches do not meet their financial obligations. "To do justly" precedes "to love mercy and to walk humbly before God," in the prophecy of Micah. Of course, the pastor must render services for value received and must see to it that he who teaches ethics shall himself practice true morality and he who preaches righteousness shall himself be righteous, just and generous. * * * * * * *

Tribute to Assistant Superintendent and Other Choice Helpers.

The exceptionally efficient service of the Assistant Superintendent in the office has enabled me to spend much time among the churches, serving them as their minister in times of joy and sorrow. Miss Bundy has made herself invaluable not only in the office, meeting the numberless callers, answering the telephone calls, wise and otherwise, attending to ever-enlarging correspondence and the mass of detail connected with a growing business, but in responding to the increasing number of calls to address churches, Sunday Schools and missionary societies, where she has been of special service in arousing and developing the interest in all our missionary enterprises. She has been enabled to devote herself to this larger ministry to the churches because we now employ the half-time of a competent stenographer, Miss Rosa Woltmann.

Now the National Education Society has voted to provide a portion of Miss Bundy's salary with the understanding that she shall give a proportionate amount of her time to directing the work of religious education in our Conference. By a readjustment of accounts, but without added expense to the Conference, this will make possible the employment of the full time of Miss Woltmann in the office and release Miss Bundy for this important service, while she still continues her duties as Assistant Superintendent and her interest in all its missionary enterprises.

More and more the paid officers of the Conference give themselves to the ministry of the churches and less to administration. The General Missionary gives himself, with his ripe experience, without reserve to all of the churches and Sunday Schools, assists the pastors in financial canvasses, conducts evangelistic services, preaches the Gospel with large acceptance and makes numberless visits as pastor-at-large.

Few realize how much time and thought are given to the administration of the Conference affairs, without money and without price, by the directors. Personally and in behalf of my co-laborers, and for all of our churches and denominational enterprises, I am profoundly grateful to these directors and especially to the Moderator and the Treasurer. It is a constant source of gratification to work with such a board of clear-eyed, strong-hearted, deeply spiritual men and women, true representatives of our churches at their best. I thank God upon every remembrance of them as I do of all of you.

Many and great as are the perplexities of our work, we have a loyal constituency, and the spirit of hearty co-operation on the part of pastors and churches. We realize the truth of the Wise Man's remark: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." We have the assurance of the guarding hand and the strong arm of the Lord. As Christian citizens, we pledge ourselves anew to Christ and His Church, and enroll ourselves afresh in two armies and under two flags—under the banner of the Cross and the red, white and blue.

"THE IMPORTANCE OF CLAIMING THEM YOUNG."

Excerpt From the Annual Report of the Assistant Superintendent of the Southern California Conference.

In my annual report last year, as some of you may remember, I discussed a specific theme—the inadequacy of Home Missionaries' salaries, a topic which claimed the interest of many of you who have personal data on the question. As a matter of fact, I think that will full profit the same subject might again be presented today. In spite of resolutions passed by Conference and good intentions in the hearts of all, the situation has not vastly improved during the interval. A few salaries have been increased. The general average is higher and even the normal amount has somewhat advanced. Especially have we been able to overcome the situation in certain quarters by the use of strategy, the yoking together of two or more fields under the ministry of one man, thus providing a more adequate salary and usually better leadership than was available for each church individually.

Nevertheless, with ten Home Missionary pastors still receiving less than $1,000 annually, five less than $90 and three less than $800 (these being men devoting their entire time to the service), this subject might very properly engage our serious consideration again this year. Frankly, I wonder just how we can expect to strengthen our rear line of defense—and that term may well be applied to our religious work here—when we so feebly support the captains of these ranks.

However, for myself, there is another theme which I should like to discuss this year, an impression which has persisted strongly in my mind. It is an idea not new to any of you, of course. You have all realized it in one way or another. Shall we call it "The Importance of Claiming Them Young?"

No visitor to an army camp or naval base fails to be impressed with the youth of the boys in training, their utter, almost pitiful youth. The government does claim them so young!

And the churches? Well, how is it with your impressions as you look over an average audience—you ministers and you laymen? Except in unusual communities such as a college town, is it not true that the grey heads and the bald heads predominate, or even comprise the whole? I can speak for no one but myself, of course, but I know that my experience is, whether it be church congregation, women's missionary meeting, or even Christian Endeavor, youth seems to have passed them by.

And now examining the situation—does it mean that the young people are in our churches, but simply in organizations of their own within the church? When the annual report reveals the fact that we have only eighty-four young people's societies (including both Christian Endeavor and other organizations), with a total membership of 3,005, and, furthermore, when it is remembered that many a Christian Endeavor Society has in its ranks more persons over thirty than under, this condition does not explain the dearth of young people in our regular church congregations. In this department of our greatest weakness in church work as a whole, where growth should be occurring, it is certainly unfortunate to note two less societies and a corresponding decrease in total membership this year as compared with 1916.

And now, as to the Sunday Schools: Most of us would assume, I think—I did at least—that we have the children in the beginning, even though we do lose many of them at that oge of adolescence when the average Sunday School experiences its greatest difficulties.

Investigation shows, however, that the situation is even worse than that. Referring again to the Year Book, we find that our churches report 11,849 families with twenty of the 112 churches not reporting their numbers. One making a social survey could reasonably allow two children to each family, even in California where so many elderly people come to spend their latter years. That would indicate 23,698 children, and seems not an overestimate, especially when we remember that twenty churches made no report of their families.

Where then are the other 11,849, for our present enrolment falls that far short of the estimated number available? The enrolment, furthermore, usually includes an adult department and frequently a Home Department.

This discloses a truly distressing situation, on which we may well concentrate attention. It seems plain that we have by no means even enrolled all the children we should.

Merely enrolling them will not help, however. A contest of Red vs. Blue to bring in large numbers never built up a Sunday School unless it had something fundamentally worth while to offer. It seems to me that the whole core of this matter comes back to a question of thorough-going religious education. The children are available. They are here. So are the young people. It is up to our churches to interest them fully and continuously. Children and young people like to go to a Sunday School that is run on the right basis. I was much interested in a recent report of an investigation made through a questionnaire sent to 100 young people of eleven different denominations, representing rural, village and city schools. The outstanding agreement from the medley of answers rested upon two or three special demands—graded lessons, trained teachers and separate class rooms or at least curtained-off spaces. Only with these three requisites did the young people seem to feel that they would be equipped to demonstrate what they could do. Inasmuch as these replies came from the young people themselves, the church cannot afford to ignore the demands.

And how is it here in our own Conference? With the Year Book blanks a questionnaire was sent out, on which information was solicited regarding the organization of the Sunday Schools. While not every church replied, the number was sufficiently great and sufficiently representative to justify the compilation of certain statistics from these reports. It was revealed that only 63 per cent of our schools are graded, and some of these only partially. Thirty-seven per cent, therefore, continue the obsolete method of the old-time district school, failing to take into account diversity of physical characteristics, diversity of mentality and diversity of spiritual development. Such a plan seems to operate on the basis that "religion may be caught not taught."

In this day of improved lesson helps and modern advance along these lines, we should certainly begin at the basis of religious life, the Sunday School, and realize our opportunities for proper and progressive instruction in the fundamental principles of religious education. It would seem no longer necessary to champion the graded lesson system, had not the replies exhibited the condition of so distressingly large a proportion of our schools.

These answers disclose another, even more common situation—that most of the schools are graded only through the intermediate division, there being no senior or adult departments. In other words, the Sunday School does not hold its constituency up and through high school and college age.

Where, indeed, shall we look for the church of morrow, when such a situation obtains? What is to be our honest answer to God when we remember that we have sent forth from America—indeed from Southern California alone—hundreds of young men untrained in fundamental Christian principles? And when they return, and meanwhile for their younger brothers and sisters, what shall be our response to this challenge? Must it end in a mere harangue over the merits of theoretical religious education? Can we not adopt some plan and program and **see it through?**

Shall we not utilize in our own churches the teacher training courses for which our own denomination more than any other is responsible? The time has passed when just anybody can teach a Sunday School class, just as the day has gone when just anybody can teach in the public schools. Yet we are not balling into line in this great movement for teacher training classes in the way that some other denominations are responding. We are still permitting too much "spiritual malpractice" in our church schools and that is at least one reason that we fail to keep our young people. We must prepare teachers; we must plan for the future; and not continue hand-to-mouth methods.

And, withal, may we may not so intergrate Bible and Mission study into every-day life that it will grasp the imagination and hold the interest of the virile young men and women, the active boys and girls for whom the Church School exists? The two are inseperable; missionary activity and study follow inevitably hand in hand with a study of the teachings of Jesus; and I believe many a missionary society would have more young women in its ranks, if the Sunday School of that same church was organized on the best possible lines. It is not missionary

education here and religious education there. **Christian education involves both.**

Oh, don't say it can't be done! If rightly approached, these young people are interested. The Young Men's and Young Women's Christian Associations, through the efficient promotion of the Northfield Program have set themselves to enroll 200,000 school and college students in discussion groups concerned with Christian principles. The net results are not yet available, but under the regime of this well formulated plan, the enrollment in Bible and Mission study has increased, in each college where it has been adopted, from a negligible number to 50 or 75 per cent of the student body. . . . The tremendous increase simply indicates that the young people are to be reached through a big plan.

Well, shall our churches leave to these interdenominational organizations the formulation and fulfillment of such plans for Bible study? If we so agree, then let us spare ourselves the vast effort now expended on our own church schools.

I fancy, however, that we should not so agree. Therefore, if we purpose to continue our Sunday Schools, if we accept as our special responsibility the education of our children and young people in the ideals and principles of Jesus, we have a field of endeavor large enough to challenge our best efforts. With such a goal we dare not quail before the material difficulties in the way.

I suppose that the commanding officer in any training camp to which raw recruits are committed might easily despair before the stupendous task of moulding the ungainly youth into the erect, reliant soldier needed to perform his share in the great enterprise in which Christian humanity is engaged. Similarly, the pastor, commander in chief of other raw recruits, may lose courage when he undertakes his task in the reserve officers' training camp of the church. He may despair of developing dependable lieutenants, faithful sergeants, and obedient soldiers in the ranks of his spiritual battalion. It may seem easier to shift along aimlessly, trusting other, more favorably situated camps to produce the officers and even the trained soldiers in the army of Christ. To conduct a teachers' training course will demand extra hours out of his already full week. To secure someone else to lead it will involve perhaps even more time and responsibility. Separate departments, graded lessons and a progressive course of study—oh, he's tried them all and they were so difficult. Why not revert to the simpler, primitive methods of the Sunday School where he, himself, first gained introduction to Christianity? Is the more complex course worth all the energy, when teachers disappoint, attendance fluctuates, and boys and girls are wiggly and inattentive?

Well, suppose the commanding officer of one of our training camps so regarded the situation? Instead of persistent drill and dogged routine for the raw recruits, why should he not revert to ancient military methods and trust that, after a certain period of the training camp, the soldier would have imbibed enough knowledge of warfare to equip him against the enemy? He, too, might operate on the supposition that military strategy, like religion, may be caught, not taught.

This parallel is not very far fetched. The responsibility in the last analysis does not devolve upon the minister, save of course in the church which has a trained Religious Educational Director, and scarcely any of ours have, and however much the minister may be able to detail to subordinate officers, he must constantly oversee his training school.

Today, when the world is struggling for a dominant principle of Christianity—for democracy is becoming more and more synonomous with the ideal of a Kingdom of God which Jesus preached—when men and women are sacrificing their all on the altar of Christian idealism, it seems to me that the church faces a challenge greater than ever confronting it before. Let it not be said of our churches that they failed to articulate religion in terms understandable to young people. Let us study their demands and meet their needs.

Like the government, we, too, must claim them young and and must make good our claim by providing the training that shall fit them for life in this new world democracy. Nothing but an understanding of the life and teachings of Jesus can so equip them, and, therefore, the institution—the Sunday School—which stands primarily for creating this understanding needs to take stock now while everything is being tested, needs to take stock of its program and practice to determine whether it is performing that function in any thorough-going way. It needs to be, as George Albert Coe says, both "effciently and sufficiently Christian."

Much detail might be given as to ways in which these ends may be achieved, but this Annual Meeting is not a School of Methods, but rather a Mount of Transfiguration from which we must return to our churches with new idealism and new courage for the days that lie ahead. With the challenge honestly accepted, the means of accomplishment must then unfold step by step. Every church school has its individual problems; and certain universal difficulties are shared by all. Fundamental trials lie in the task of co-ordinating religious education in the Sunday School with the every day busy lives of boys and girls. So the training camps for raw recruits carry burdens. Just as the problem of preparing American youth for service in France does not deter the United States form its high purpose of warring on Germany, hawever, so the question of how and where to begin in our purpose to draw the young people more closely into right relationship with Jesus Christ must not halt us in our resolve.

There is an immediacy about both. Youth will not linger while we temporize. The commonwealth is in the making—which way is it to be made?

SARAH E. BUNDY.

OFFICERS AND COMMITTEES OF SOUTHERN CALIFORNIA CONFERENCE, ELECTED AT ANNUAL MEETING IN PASADENA.

Directors: F. M. Wilcox, George Whittlesey, Mrs. J. H. Lash, E. C. Norton, C. E. Harwood, Rev. N. F. Sanderson, Rev. W. B. Thorp, Rev. H. B. Roberts, Rev. H. D. French.

Evangelism and Fellowship: E. E. Day, H. C. Ide, L. A. Goddard, W. A. Schweitzer, A. H. Weitcamp, J. E. Berry, Chas. M. Stone, A. J. Crookshank.

Committee on Religious Education: Miss Sarah A. Bundy, Miss Helen Babson, C. N. Hand, H. K. Booth, H. F. Burr, J. B. Toomay, Mrs. E. J. Brown, Rev. N. F. Sanderson.

Committee on Invested Funds: A. J. Crookshank, C. F. Atsatt, D. A. Schweitzer, C. W. Stone, G. A. Rawson.

Program Committee: G. A. Andrews, C. Ferris, H. D. French, E. E. Day.

Committee on Social Service: D. F. Fox, E. A. Waldo, H. D. French.

Committee on Ministerial Relief: L. P. Hitchcock, C. F. Atsatt, E. C. Norton,

Conference Representative on Missionary Education Committee: J. H. Lash.

Committee on Training for Ministry: G. F. Kenngott, H. C. Ide, W. B. Thorpe.

Committee on Indian Affairs: Levi Chubbuck, Miss Susan Blake, Miss Anna Meeker.

Benevolence Committee: L. P. Hitchcock, H. K. Booth, Mrs. E. C. Norton, Mrs. W. H. K. Bent, Miss Emily Barrett, Rev. W. H. Hannaford, E. R. Fuller, W. B. Thorp, F. E. Dell.

Delegates to National Council: President Blaisdell and Dr. Carl S. Patton.

LOS ANGELES INTERDENOMINATIONAL SUMMER SCHOOL OF MISSION STUDY.

The tenth annual session of the Interdenominational Summer School of Mission Study will be held in the First Congregational Church, Ninth and Hope streets, Los Angeles, June 3rd to 7th, 1918, inclusive. Miss Winifred Willard of Denver, Col., will lead the Home book, "The Path of Labor"; Mrs. A. Rosenberger, of California, will lead the Foreign book, "Working Women of the Orient"; Dr. James A. Francis, pastor of the First Baptist Church, Los Angeles, will conduct the Bible Study each day.

Classes for the Young People and Round Table for Jun-

ior Leaders every evening at Y. W. C. A. at 7:30 o'clock. Normal Classes, Conferences, Missionary addresses daily. Day sessions will begin at 9:45 a. m. and 1:45 p. m.

NOTES AND PERSONALS.

President Blaisdell of Pomona College is expected home from his trip to the Orient the 14th of June.

The Rev. George Laughton will enter on the pastorate in First Church Riverside the first of June.

The Rev. F. W. Morrison, pastor of Olivet Church, Oakland, is giving several days each week to Y. M. C. A. work on Goat Island.

Judge Curtis D. Wilbur of the California Supreme Court was chosen president of the Northern California State Sunday School Association at the convention last week.

The Rev. J. B. Toomay of Ontario, California, will supply the pulpit of Plymouth Church, Oakland, during Dr. Kloss' vacation.

The Rev. Frank L. Goodspeed, pastor for several years of the First Presbyterian Church of Oakland, has entered on the pastorate in a Congregational Church at Barre, Vermont.

The Rev. Dr. Carl S. Patton, pastor of the First Congregational Church of Los Angeles, has been granted six months' leave of absence and will leave this week for work with the Y. M. C. A. in France.

The Rev. Dr. Silcox will supply the pulpit of the First Congregational Church of San Francisco in July. Dr. Silcox closed his pastorate at London, Ontario, last year, and is supplying at present in Winnipeg.

Professor Bade of the Pacific School of Religion gave the baccalaureate address at Mills College last Sunday; and Dr. Brooks gave the address at the graduation exercises at the School for the Blind in Berkeley.

Dean Charles R. Brown, of Yale, and Mrs. Brown are to be in California in July and August. Sunday mornings Dr. Brown is to be at Stanford University, but is expected to be in his former pulpit in Oakland some of the Sunday evenings.

The Rev. Byron H. Preston is at Camp Kearny this week. Next week he will be at Camp Lewis; and then after a few days at Spokane, Washington, he will go to New York and take departure at early date for Y. M. C. A. work in France.

The Rev. Dr. R. C. Brooks, of First Church, Berkeley, expects to go about the middle of June for three months' religious work in connection with the Y. M. C. A. at Camp Fremont. Arrangements will be made for a pulpit supply Dr. Brooks coming to Berkeley for a Sunday morning once a month.

The representatives of the Congregational National Societies, Drs. Patton and Scudder, and Miss Miriam Woodbury, spoke before twenty-one associations and conferences on the Western tour among the churches. All who had the opportunity to hear them were helped by their messages. It was good to have them here on the Pacific Coast. Come again! is what we say, one and all.

From the time of his coming among us last year the Rev. Dr. Charles L. Kloss of Plymouth Church, Oakland, had hearty welcome, and this was publicly voiced Thursday evening of last week in a recognition service participated in by representatives of the churches in the bay cities. The sermon was given by Dr. Stauffer of First Church, San Francisco; the charge to the pastor by Professor Buckham of the Pacific School of Religion; the charge to the people by Mr. Mears of Alameda; the right hand of fellowship by Dr. Brooks of Berkeley.

For several years Mr. Paul Brown, a member of the First Congregational Church of Los Angeles, has been doing splendid service as a Christian Endeavor Evangelistic field worker in California. By his able, devoted service in that and other capacities, he has made a large place for himself in the hearts of Christian Endeavorers in all the denominations. With the thought that a more satisfactory service could be rendered by him as a Christian worker if he were to receive ordination as a minister of religion he asked for the same at the hands of the Los Angeles Association at a meeting held last week in Pasadena, and was ordained at one of the evening sessions of the Southern California Conference meeting there at that time.

Superintendent Hopkins of the Congregational Home Missionary Society says in his monthly travel letter in The Congregational News, of Demorest, Georgia, concerning the church to which Dr. Aked has been called: "It is good to see Atlanta Central filled. Audiences had dropped down to 40 or 50. Since Dr. Jacobs began there has been a steady upward climb. Audiences now run from 400 to 450 and the end is not yet. Atlanta has need of a real democratic, progressive church. Dr. Aked comes the last of May and the church hopes that he will accept the pastorate. If he does, there will be something doing in Atlanta this next year. Progressive ideas and the democratic ideal will be presented in a captivating way. Dr. Aked's coming will open up a new chapter in the progressive church life of the South."

"Benito Juares—the Lincoln of Mexico," is the caption of an article by Dr. Henry Kingman of Claremont in the May number of The North American Student, Dr. Kingman expresses the judgment that though Juarez is little known to the world of today his soul is marching on, and that out of the present death-grapple of the nations will come a new perception of the enlightened wisdom of his statesmanship. What it means to be a Christian patriot in a land fighting blindly and hopelessly for the rights of the common people, Dr. Kingman finds in the life of Benito Juares, "a man idolized today by the Mexican people as the Lincoln of his race." Young men of our own day and land says Dr. Kingman, "are going to catch the vision for his people that he had, and are going to give intelligent sympathy to the long and bitter struggle of the Mexican race for freedom."

Readers of The Pacific will remember that the Rev. C. N. Queen went last year from California to the pastorate of the college and town church at Demorest, Georgia. They will be interested in this note in a letter written by the Rev. C. L. Fisk, a district Education Secretary.: "I am familiar with school and college life in Massachusetts, New Jersey and Illinois, and Connecticut, in all of which states I attended school, and in Kansas and Ohio where I have come into close touch with school and college. I spent some six summers at Northfield, Mass., where I saw the Y. M. C. A. men of the various colleges in attendance at the great International College Y. M. C. A. conference. I must say that I do not recall where I have seen a finer lot of young men and women than I saw at Piedmont College, Demorest, Ga. It was a delight to stand before them at chapel and address them. Piedmont certainly has a great

future. Of course it goes without saying that such a fine group of students is not an accident, but reflects great credit on the officers and faculty who have drawn them to the college and have held them."

is an article with the caption "A Community Church in California." So completely has this church for many years entered into the life of the town, it is said, that there has never been a serious thought of another. Orange growers, professors, merchants, students, tourists of all Christian creeds—all worship in perfect harmony and fellowship beneath one dome. Man made theology, and speculation are not burning questions—Christianity is. * * * * * There are no ecclesiastical wrangles. Everywhere there is a spirit of fraternity and good fellowship and sympathy. * * * * All are welcomed who love the Lord Jesus Christ and desire to serve him in sincerity and truth. Sunday after Sunday, all through the year, men and women of mature thought, young people who are seeking for truth, crowd the doors of the temple. Twenty-one denominations are represented in the membership of the Church, of which there are over seven hundred members." Where is it? It is the Congregational Church at Claremont. Philip Smead Bird, of Dobbs Ferry, New York, who writes the Missionary Review article says further: "The Claremont Church cares little for petty things. It realizes that the town in which it is, by the grace of God, so conspicuous a factor needs a great living breathing, religious center. It knows that one organization if properly put together can minister helpfully to every inhabitant of the district." Mr. Bird concludes his article with this suggestive remark: "The same thing can be duplicated anywhere . One does not need a college or an institution to bring about the feeling of community spirit." Appearing in this great interdenominational magazine, The Missionary Review of the World, Mr. Bird's article may be expected to bear fruit.

RESOLUTIONS ADOPTED AT THE ANNUAL MEETING OF THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

Because we have tested the power of prayer and believe in its efficacy,

Therefore, be it resolved, That we recommend the faithful observance of prayer for our soldiers, sailors, nurses and Christian workers in the service, the same to be observed as far as possible at the noon hour; and that we recommend this observance to the other Conferences of our denomination and to other Christian denominations.

The Sixty-second Annual Meeting of the Northern California Congregational Conference sends heartfelt greetings to all of those who have gone from our churches into the service of our country in special war work, whether in the army and navy or in the service of the Red Cross and the Young Men's and Young Women's Christian Associations:

"Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant, o'er our fears,
Are all with you, are all with you."

Whereas, Our country is engaged in a war for the establishment and maintenance throughout the whole world of the principles of justice, righteousness, brotherhood and democracy for which our churches have ever stood; therefore be it

Resolved: That we pledge to President Wilson and our country our hearty support in every possible way for the winning of this war.

Resolved, That we commend to our churches the work of the Congregational War Service Commission and recommend their suggestion of making use of Memorial Day for the promotion of their work.

Resolved, That we place ourselves on record as favoring the establishment of a fifteen-mile dry zone as a safeguard around our army and navy training stations, and that this action be reported to the Secretary of War and the Secretary of the Navy.

Resolved, That we tender to the Rev. Joseph Rowell our congratulations upon his long life of service for the Master, and that we have been permitted to have him with us at nearly every meeting of the Conference since its organization; also to our brother worker, Mr. Arthur Arlett, we convey our kindly good will and affection and assure him that he is missed from the councils of this Conference and trust that the time may soon come when he shall once more be able to do valiant service, as of old, for truth and righteousness.

Whereas, We recognize the value to Pacific Coast Congregationalism of a denominational organ on this coast; therefore, be it

Resolved, That we urgently recommend to the members of the Conference the support of the present movement for making The Pacific the most effective instrument possible for the service of the churches.

Resolved, That this Conference recognize The Pacific as the authorized medium of its announcements and news of the churches; and that every pastor be urged to send regularly the religious news from his church and community.

Whereas, In the interest of conservation of food stuffs, man power and morals, we believe we should go "over the top" for war prohibition; therefore we, the Congregational Churches of Northern California in Conference assembled do hereby petition our honorable senators and representatives to vote and work for absolute prohibition of the manufacture or distribution of intoxicating liquors during the war.

We also further resolve that in the common interest of the country and the promotion of national prohibition, we hereby pledge ourselves to work and vote for such men or women for our state legislature, for Governor and Lieutenant Governor, as favor the ratification of the national prohibition amendment.

MRS. J. M. HAVEN.

The "home-going" of Mrs. J. M. Haven, the first treasurer of the Woman's Home Missionary Union, brings to the Union and to all her many friends a degree of sadness, and yet a sadness coupled with joy. Joy for her that she has entered into the rewards of the life immortal. Joy in that it was given to us to know and labor with one so faithful and so true. As treasurer of the Union for twenty-two years her loving letters went into the homes of many of our Home Missionaries in Northern California, and the words from the wife of one voice the feeling of many. "Since 1892 it has been my great pleasure to count Mrs. J. M. Haven as a personal friend. Her quiet way of manifesting her deep interest in a Home Missionary and all his family, can never be forgotten. We shall not see her for a time, but her deeds and loving memory stay with us."

At the June meeting there will be an "In Memoriam."

JUNE MISSIONARY MEETINGS.

Attractive plans are being arranged for the June meeting of the Northern California Branch of the W. B. M. P. and the Woman's Home Missionary Union. We are invited

on Thursday, June 6th, to beautiful Saratoga in the foothills of the Santa Cruz mountains.

The Saratoga friends are planning to serve a "breakfast" at the Foothill Club House at 11 o'clock. The progrfam will be given at the same place following the breakfast.

Addresses by Dr. Van Horn of the First Church, Oakland, and Mr. C. Fuller, who took the first steam tractor into Africa, will be some of the good things we anticipate.

It is hoped that a large number from our churches will go in their automobiles, taking as many as possible with them, thus combining the enjoyment of a delightful outing with that of an inspiring meeting.

For those who do not care to go by automobile, the trains are very convenient. The best way is by the train which leaves Fourth and Townsend streets, San Francisco, at 9 o'clock, changing at Palo Alto to the trolley car, and reaching Saratoga at 10:40.

Tickets at $1.80 for the round trip, including the 5-cent fare from Congress Junction to Saratoga, may be purchased in "ten trip" books.

MOTHERS' DAY IN FRUITVALE AVENUE CHURCH, OAKLAND.

Special services on Mothers' Day brought out unusually large congregations. In the morning the pastor, the Rev. Charles F. Clarke, preached on "Mothers of Men," Autos brought a large number of sailors and soldiers, who were afterwards the guests of some of our people. Churches which do not from time to time entertain in this way are missing a great opportunity. These men become our friends and visit us from time to time until they are sent away, when we go after a new set and find great pleasure in our new friends.

In the evening the program prepared by our National Service Commission was rendered. It is a fine service and we recommend it to all our churches. We made some changes which we thing were for the best, with us at least; instead of giving the group recitations to a number of boys and girls, we used each group as one and had a good reader give it. We substituted Drake's "Ode to the American Flag." This, accompanied by the Star Spangled Banner, was most effective.

SAN MATEO.

The annual business meeting was held last Tuesday evening. Reports indicated that the church is in a prosperous condition. The treasury reported all bills paid and $100 balance in the treasury. Following the business meeting Rev. E. Alonzo King of San Jose, delivered a stirring address on "The Challenge of the Present Crisis," which was listened to with intense interest. At the close of the address dainty refreshments were served by the Ladies' Aid Society.

Rev. D. M. Gandier spoke recently on the work of the Anti-Saloon League and a collection of $170 was given for the work. The church is actively interested in the movvement now launched to make San Mateo dry.

Recently the pastor and wife, in company with Rev. C. H. Stevens and wife of Redwood, were royally entertained by Rev. and Mrs. B. St. John at their home at Woodside.

San Mateo Sunday School gave its annual collection of more than $100 for Armenian Relief. Children's Day will be observed next Sunday. Emphasis will be laid on the Tercentenary plan for the Sunday School.

LONG BEACH.

The Long Beach Church received at a recent service seventeen persons to membership, eight uniting on confession.

ESCONDIDO.

The annual meeting held early in May showed the church had closed its fiscal year with all debts and bills paid, with a good balance in the treasury. This is the first time this has happened, the oldest members say, in the history of the church. The budgets for the ensuing year are all subscribed even though it involved the increased demand by reason of a salary increase of $300. Since January first, fifty have been received into membership of the church, twelve coming by letter and thirty-eight on confession of faith. The pastor has been invited to preach the Memorial Sunday sermon to the Grand Army and also deliver the baccalaureate address to the graduating class of the high school.

FIRST CHURCH, SAN BERNARDINO.

In the absence at Camp Kearny of the pastor, Rev.. Henry B. Mowbray, morning services are continued with Rev. Geo. L. Mathes as preacher. Together with this the latter preaches at Bethel in the western part of the town where the families of many of the railroad men have their residence. The services of Mr. M. and his devoted wife, especially among the young, are doing much to revive religious interest in that section of the city. On Sunday last at the First Church, $100 was raised as interest on $5,000, church building loan, and considerable of the $500 due August 1st. The balance will soon be in hand through special efforts by the trustees. Mr. Mowbray's family is moving to San Diego so that he may be at home while ministering to the soldiers. His engagement is for six months.

RIVERSIDE.

Efforts to unite during the war the Presbyterian and Congregational churches not being successful, the latter is expecting soon Rev. Geo. Laughton, formerly of San Farncisco, to assume the pastorate. On the afternoon of Sunday, May 19th in the public park, Rev. J. Stitt Wilson spoke to a large and enthusiastic crowd on "The Twentieth Century Herald of World Democracy." Mr. Wilson is making a tour of a fortnight through the Southland.

SANTA CRUZ.

Sunday evening the pastor gave a talk before a large audience on "War-Time Poetry."

About 200 members of the Sunday school and congregation enjoyed a picnic on Saturday at Capitola. At noon was the luncheon and in the afternoon races and sports.

The pastor, Rev. A. W. Hare, and the church quartette, went on Sunday, May 12, to Camp Fremont. They held services in two tents. At one 800 men listened to a splendid program of music by members of the quartette and then a gospel message by the pastor. While the pastor was speaking the music was repeated in another tent. Seventeen expressed a desire to lead the Christian life.

NORTHERN CALIFORNIA CONFERENCE OFFICERS AND COMMITTEES ELECTED AT ANNUAL MEETING IN BERKELEY.

Moderator—Rev. Raymond C. Brooks.

Assistant Moderator—Rev. E. Alonzo King.

Superintendent and Registrar—Rev. Leland D. Rathbone.

Treasurer—Mr. I. H. Morse.

Scribe—Rev. James B. Orr.

Assistant Scribe—Rev. F. M. Washburn.

Trustees, Class of 1921—Mr. H. F. Dexter, Rev. Wm. H. Youngman, Mrs. E. A. Evans, Rev. C. L. Kloss, Rev. Benjamin Gould, Rev. Edmund Owens, Rev. Francis J. Van Horn.

Delegates to National Council—Rev. F. J. Van Horn, Mr. I. H. Morse.

Seminary Visitors—Rev. H. H. Wikoff, Rev. Chas. S. Price.

Ministerial Relief Directors, Class of 1921—Rev. G. E. Atkinson, Rev. W. W. Ferrier, Rev. F. J. Van Horn, Rev. E. Morgan Isaac, Rev. B. M. Palmer, Mr. I. H. Morse, Mr. W. T. Martin.

Missionary Education Committee—Rev. H. H. Kelsey, Mrs. G. W. Hinman, Rev. R. B. Larkin, Mrs. Ray L. Gilson, Miss Dessie J. Simpson, Rev. L. C. Watson.

A PROCLAMATION.

Whereas, The Congress of the United States, on the second day of April last, passed the following resolution:

"Resolved by the Senate (the House of Representatives concurring), That it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and is hereby, respectfully requested to recommend a day of public humiliation, prayer and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, his blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth;"

And Whereas, It has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life;

Now, therefore, I Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer and fasting, and do exhort my fellow-citizens of all faiths and creeds to assemble on that day in their several places of worship and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and good will.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this eleventh day of May, in the year of our Lord nineteen hundred and eighteen, and of the independence of the United States the one hundred and forty-second.

By the President, WOODROW WILSON.

ROBERT LANSING,
Secretary of State.

A WAR-TIME PRAYER.

By Professor H. F. Rall of Garrett Biblical Institute.

Almighty and most merciful Father, who hast founded our nation in freedom and preserved it in union, we give thee hearty thanks for the favor shown unto our fathers, and continued to this day. Forgive our manifeld sins, we beseech thee, and look upon us in mercy. Deliver us from perils without and from evils within, and establish justice and truth within our borders. Bless the President of the United States and all others in authority, and endue them with thy spirit of wisdom and righteousness. Bless those those who have given themselves to the service of their country in this hour of need, and keep them in all their ways. Sustain the prisoner, relieve the wounded, and show mercy to the dying. Bless all nations of men. Lead them into a knowledge of thy will, and hasten the day when righteousness and peace shall be established in the earth. Amen.

Woman's Board of Missions for the Pacific.

Woman's Board of Missions for the Pacific.

Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

At the prayer meeting of the W. B. M. P. on Wednesday, May 15th, a portion of the first chapter of Harry Emerson Fosdick's book, "The Meaning of Faith," was taken up. The author points out that although most discussions of faith start by attempting to prove its reasonableness, a better basis for such consideration is formed by faith's inevitableness. Every one uses it, it is the foundation of all society. Shall we then acknowledging this possess a satisfying and victorious faith or shall we deny ourselves that strength? Faith is inseparably connected with courage, they are as it were parts of each other. And courage we find today is more wide-spread in the world than we had imagined. To face life as the great adventure, to dare to use it as such is to have faith, and that is what every soul has done that has lived this life with either strength or happiness.

* * * * *

For the first time since the war began the American Board is stopped from sending remittances to Turkey for private parties. The Board is still able to send funds to its missionaries.

* * * * *

A leave of absence, to begin in mid-summer, has been granted Secretary Edward Lincoln Smith that he may go to Peking for temporary service in the organizing and adjusting of affairs of the Peking university.

* * * * *

Whenever acquaintance and friendships are made with mssionaries who are passing through San Francisco to and from stations where the Board is supporting work, the distance between our workers abroad and ourselves seems materially lessened, and the bonds of sympathy greatly strengthened. The reception which Dr. and Mrs. Van Horn gave last week at their home to Mr. and Mrs. W. H. Topping enroute to Foochow, China, afforded a welcomed opportunity of becoming acquainted with two more delightful co-workers of those who already share to so great an extent our interest and affection. It was the judgment of friends here that Mr. and Mrs. Topping would prove a valuable and delightful addition to the missionary family of Foochow.

* * * * *

Missionary Education Conferences.

The time of summer conferences for the training of leaders for missionary education is drawing very near, and attendance is especially urged this year upon all those who can make it possible. The difficulty of securing the us-

ual representation is apparent, all too keenly, to everyone. War service abroad and at home demands heavy toll of our finest and fittest, but the need and value of these conferences justifies the faith that they will be attended.

The Missionary Herald thus presents their importance: "Only as we keep our vision clear shall we be able to realize that these summer gatherings are essential to the ongoing of our church life. Let us not forget that the great aim of the present world struggle is righteous internationalism and world brotherhood, the very things for which Christian missions have always stood. Our missionaries are the most fair-minded observers of international conditions. Our missionary work is absolutely vital and fundamental, if the present war is not to be fought in vain. Every gathering which helps us to keep our vision clear and our purpose strong is to be commended. For that reason let us Congregationalists have the largest and strongest delegations possible at these missionary schools."

" Christianity and the World's Workers' is the general theme for both home and foreign study. Some of the titles and authors of text-books to be used are: Ancient Peoples at New Tasks, Willard Price; The Gospel for a Working World, Harry F. Ward; Men and Things, a book for Seniors describing the principal groups of industrial workers and the Church's opportunity, Henry A. Atkinson; Making Life Count, Eugene C. Foster (for Intermediates); Brother Van, Stella W. Brummitt, a missionary biography; Stories, of Brotherhood, Harold B. Hunting; Working Women of the Orient, Margaret E. Burton; The Path of Labor, a symposium, Walter Rauschenbusch.

Places and dates of Conferences on the Pacific Coast are as follows:

Los Angeles School of Missions—June 3-7.
Asilomar—July 16-26.
Mt. Hermon—July 6-13.
Seabeck, Wash.—July 30-August 8.

For further information a card addressed to the W. B. M. P. at Headquarters, 417 Market street, San Francisco, will secure response.

MY FAITH LOOKS UP TO THEE.

Washington Gladdden Tells How the Hymn Came into the Hymn Books.

One of our standard Congregational hymns is "My Faith Looks Up to Thee;" words and music are both by Congregational authors. Dr. Ray Palmer is the author of the words, which will probably constitute his main title to remembrance. When my home was in New York and Brooklyn Dr. Palmer was the pastor of the First Congregational church of Albany, N. Y., and I met him frequently at the state and district meetings. He had a most benignant face and a genial manner; it was always pleasant to meet him.

No hymn in the hymn-books was better known than his; it was always sung at the communion service in our State Association meetings; it connected itself very closely with all our devotional experience. One day Dr. Palmer told some of us how it came into the hymn-books. He was living at his home in Boston, at that time, and after the hymn was written he laid it away in his pocket-book with no definite thought of publication. There it lay until it was somewhat soiled; when, one day, Dr. Lowell Mason, then in the heyday of musical production, chanced to meet young Palmer on the street, and asked him for a hymn. Palmer thought of the pocket-worn verses and brought them out; Mason took them home and set them to the new tune, Olivet, which has been sung by millions in three generations, and which is likely to be sung as long as the verses.

MILLS COLLEGE

The Woman's College of the Pacific Coast.

Liberal Arts and Sciences.
Domestic Arts and Science.
Campus of 139 acres.

Aurelia Henry Reinhardt, Ph. D.

President

MILLS COLLEGE, Oakland, California.

Kindergarten Normal School

State Accredited List.

Miss Barnard's Kindergarten Normal School is now in its permanent home at

2748 ASHBY AVE., BERKELEY.

June 17 a Continuous Year Class Will be Formed.

Address:
Miss Grace Everett Barnard,
Berkeley, Cal.

Pomona College

JAMES A. BLAISDELL, President.
EDWIN C. NORTON, Dean.

Pomona College is a co-educational institution located in Southern California among the foothills of the Sierra Madre Mountains in the orange-growing belt thirty-five miles from Los Angeles, with direct steam and electric connection with that city. The College offers the degree of Bachelor of Arts and puts at the service of students a peculiarly inspiring environment, the co-operation of a large faculty and the use of ample facilities.

For literature and information address Professor H. E. Robbins, Claremont, Cal.

PACIFIC SCHOOL OF RELIGION

BERKELEY

Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Address **PRESIDENT, C. S. Nash, D.D.**

To Reduce the High Cost of Living

Send for our Wholesale to Consumer's Price List of General family supplies.—SMITHS' CASH STORE, 108 Clay St., San Francisco, California. U. S. A.